Millennial Star

The Infant Samuel

Vol. 102, No. 44 Thursday, October 31, 1940

POETRY

TIME

Then, with wandering eye I sat and gazed,
And as the flowing stream went smoothly by,
I thought of time, for this too waits no call,
Nor does it stop for man or industry.
No theory of the scientist, or of genial man
Could make, or stir the destiny of time;
For on it goes, of yore, and to eternity,
To take its course, along with God sublime;
And yet, O man, art thou inclined
To waver or to linger by the way?
God sent you here with purpose true,
Your work shall not be granted stay.
The possibilities, they make no longer course
Than God could give, but by His plan.
No, we are not privileged to the end,
Lest lives are one with God and man.
Time is a factor; and yet a common enemy
To those that think tomorrow will suit best;
For on it goes, beyond the space of reach,
Without solemnity or jest:
As like a dream, Time comes and goes,
Unknown, And yet its memory stays.

Brother (Pte.) C. S. Garradley-Armstrong,
from Somewhere in England.

THOUGHT FOR THE WEEK:

The man worth while is the man that can smile when everything goes dead wrong.

—Author unknown.

1840 Hundredth Year of Publication 1940

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

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And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful."—Mark 4: 19

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THIS WEEK'S COVER

THE words of that beautiful hymn that has reference to the innocence of the infant Samuel have a very wishful expressiveness about them that can be echoed by all who would live the life of a good Christian.

"O give me Samuel's mind, a sweet unmurmuring faith,
Obedient and resigned to Thee in life and death,
That I may read with child-like eyes,
Truths that are hidden from the wise!

"The Abundant Life"

By Elder Albert E. Bowen

Of the Council of the Twelve Apostles

Condensed from Conference Address, April, 1940

Albert E. Bowen

THE SAVIOUR'S WORDS

I AM the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.—John 10: 9-10.

THE MEANING CHANGED

That fine phrase, coined and employed by the Master, has in recent times been so violently wrenched from the noble setting in which He put it and has been made to assume a significance so widely variant from the one He gave it that, having regard to its original sense, one now shrinks from using it at all.

Without, I believe, the customary acknowledgement of its origin, it has been dragged down from its high spiritual plane to the ordinary level of everyday materialism. More often than not nowadays "the abundant life" is made the synonym for a full stomach, or a modernized home, or coveted apparel, or a new model automobile. And these mere things are held up to view as if they constituted the goal of ultimate desire, which is symptomatic of present day measures of value.

A HIGHER INTERPRETATION

But it is abundantly clear that that is not at all what was in the mind of Jesus when He used the expression. It follows immediately upon His declaration that it was by Him that man shall be saved. Salvation meant to Him something far different than the mere physical comfort or even preservation of the mortal body, or the gratification of the physical senses, or the invention of new excitements to relieve us of our artificially created boredoms.

He was always concerned with eternal spiritual values, never with mere things, as His utterances so fully show. When He talked about life He always embraced within His meaning something far transcending the satisfying powers of mere things.

CARE OF THE BODY ESSENTIAL

Now I would not have you suppose that I am trying to say to you that your physical needs may be ignored or even neglected. The body is the physical instrumentality through which we work in this physical world. It requires physical food

and material shelter to perpetuate it in being. Its perpetuation is essential to the accomplishments of the purposes of this earth life.

Within limits the meeting of the requirements of the physical body is essential to the successful spiritual and mental progress of mortal man. This we have always recognized. But when we with the single purpose of amassing to ourselves a multiplication of things with which to augment our individual power, selfishly try to gather to ourselves alone, to the exclusion of our fellow men, then we are losing our sense of proportion and are exalting the incidentals of life over the essence of life itself.

Perhaps between the material and the spiritual, properly co-ordinated, there is no sharp line of separation, but the material must always be servant of the spiritual, its proper sovereign.

ULTIMATE PURPOSE OF LIFE

Mortality is not the ultimate destiny of man. The things essential to mortal life are in life and of life, but they are not life itself; they are mere incidentals. Life itself has some other purpose than feeding and clothing and sheltering the body. It is the realization of that purpose that Jesus was concerned about. Therein is to be found "the abundant life."

To the inquiring rich young man He said, "If thou wilt enter into life, keep the commandments."—Matt. 19: 17.

This seems to say that moving, animated, sentient human beings, howsoever well fed or clothed or sheltered, or entertained or amused, have not even seen life, or tasted of it, or entered into it, unless they have brought themselves into a rational understanding of its ultimate purpose.

ACCEPTANCE OF GOSPEL TEACHINGS NECESSARY

It is true that certain things were to be done by those who believed. But He knew that belief must precede the doing of them. He knew, too, that they would surely follow from sincere belief, hence the pre-eminent importance of belief. It is the crying need of the world today. If men would but believe and translate their belief into living practices, how different a place to live in this earth would be.

The commandments emanated from Jesus Himself. Before it could be expected that men would accept them, they must accept Him. Thus He became the central figure about which all the teachings revolved.

To the multitude who crowded about Him the day after He had fed them He said:

> Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.
>
> Labour not for the meat which perisheth, but for that meat which endureth to everlasting life, which the Son of Man shall give unto you.

They reminded Him that their fathers in the desert were fed by manna from heaven and demanded of Him that He shew them His works that they might believe. He in turn reminded them that their fathers who had eaten manna in the wilder-

ness, were all dead. Then He said:

Verily, verily, I say unto you, He that believeth on me hath everlasting life.

I am that bread of life.

. . .

This is the bread which cometh down from heaven, that a man may eat thereof and not die.

. . .

From that time—says the record pathetically—many of His disciples went back, and walked no more with him.

If you will search the record you will find that at no time did He make any promise of ease, or comfort, or freedom from distress or from sorrow or suffering, or of exemption from privation or want or sacrifice. None of these was an element in the abundant life. All of them He endured Himself.

THE TEMPTER OVERCOME

Preparatory to entering upon His ministry, He went into the desert alone. When He was weakened from long vigils and fasting, the tempter bade Him, in proof of His Sonship, to command that the stones be turned into bread, that His hunger might be appeased. Resisting this He was shown from the top of a high mountain all the kingdoms of the world, which, with all the glory of them, were offered Him if He would but bow in worship to the Tempter. Rising to heights befitting the majesty of the Son of God He issued the stern command, "Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." At the same time He promulgated that other profound truth, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He could have fed His hunger, and accepted the dominion of the kingdoms of the world, and their glory, and escaped Golgotha. His refusal led straight to that dolorous hill and the apparent end of it all. But Golgotha, not bread or dominion or glory, was the way of the abundant life. It brought Him swiftly to the dawn of that triumphant morning at the end of the Sabbath on the first day of the week when Mary Magdalene and the other Mary came to the sepulchre and were greeted by the angel who, seated on the stone at the door said:

Fear not ye; for I know that ye seek Jesus which was crucified.

He is not here; for he is risen, as he said. Come and see the place where the Lord lay.

And go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there ye shall see Him.

Thus came the great crowning achievement of His life.

You will have observed that I am making no argument for the authenticity of the words of Jesus nor of the records which preserve them. I accept them, which is what all believing Christians must do. We accept Jesus as the Son of God, the Author of our being and our ultimate Saviour.

ETERNAL LIFE THE GREATEST PRIZE

To that faith we cling because it concerns life itself, which is man's most cherished possession—the thing which he prizes

(Continued on page 767)

Relief Society Letter

THE following is a letter received by Sister Marie Anastasiou from Sister Amy Lyman, formerly President of Women's Auxiliaries in the European Missions and now President of the General Relief Society Board of the Church:

Salt Lake City, Utah, U.S.A.

Dearly Beloved Sisters:

We have only recently been informed by your Mission Secretary, Sister Mann, that the following Sisters have been appointed as the presiding officers of the Relief Society of the British Mission:

President, Marie W. Anastasiou.
First Counsellor, Helen E. Poole.
Second Counsellor, Maud A. Hawkes.
Mission Relief Society Historian, Marjorie M. McCormick.
Secretary, Miriam T. Mann.

With respect to the Relief Society, let us bear in mind that its primary function as an auxiliary is as an aid to the Priesthood, which leads, directs and governs the Church. To assist in relieving the wants of the needy was one of the first objectives of the Society at the time of its organization in 1842. This responsibility has been faithfully carried throughout the ensuing years.

The second objective of the Society—the spiritual and educational advancement of its members—has likewise been faithfully continued and developed from year to year. From all parts of the Church—from the most remote missions to the nearest wards—come expressions of genuine appreciation for the spiritual uplift and expanding knowledge provided through our educational courses. This widespread appreciation is a distinct tribute to the officers and to the class leaders who are ever striving to enrich the lessons and improve their methods of teaching, and to the members with their sustaining interest and participation.

It is recognized that the accomplishment of these two major objectives, and of other related activities, is dependent on the faithful service of all the officers, workers and members of the Society. The contribution of each of these workers and members is greatly appreciated by the General Board.

Our hearts go out especially to you now, for we realise that you are called upon to exercise great faith in the trying times which confront you, and also the world generally. If the advancement made in the years that have passed since the establishment of the Gospel in your midst is to be maintained, and even to be added upon, it will rest upon people of your faith and loyalty.

If faith and hope can resume their power in your life, we feel sure that the work of this great organization established by a Prophet will not suffer materially. We urge you not to lose that which has been gained in the Relief Society cause. Maintain your organization, hold fast to the spirit, pray earnestly and work diligently, and the Lord will bless your efforts.

(Continued on page 768)

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

CONCLUSION

The Word of Wisdom Summarized. The code of health, known as the Word of Wisdom, and in which resides the power to correct many evils of the day, may be summarized in eight rules:

1. Do not believe everything advertised about food and drink. Fraud and deceit are anxious for your money. Be informed and prudent.

2. Alcoholic beverages, beer, wines or distilled products should never be drunk by man.

3. Tobacco should not be used for smoking or chewing, in any form at any time in life.

4. Drinks containing unnatural stimulating substances, such as coffee and tea, and other drug-laden concoctions, whether hot or cold in temperature, should be eliminated from the human dietary.

5. The flesh of animals should be used sparingly, chiefly in cold weather, or in times of famine.

6. Fruits of all kinds, especially fresh fruits, should be eaten daily.

7. All edible vegetables, leafy, root and tuber, should be eaten daily.

8. The daily dietary of man should include as its basis, properly prepared grains, supplemented by other edible seeds and nuts.

Supplementary Rules. The Word of Wisdom dealing with food is the most important factor of health, but not the only one. Others must be observed also for full health. For example:

Pure, fresh water should be drunk freely, at arising from and between meals, during the day. Fruit juices and grain extracts, notably of bran and barley, may well supplement the intake of water.

Milk, a food rather than a drink, should be used in the complete dietary.

Health requires regular and steady physical labour and intellectual effort. Whether taken in one's regular business or as recreation, such exercise of body and mind is necessary to make obedience to the Word of Wisdom most effective. Physical exercise in the open air is always desirable. Daily reading of good literature and all forms of proper recreation help promote good health.

Equally important is sufficient, regular, preferably early sleep, ending in the early morning. When this health requirement is violated in our fast-moving, unnatural age, many of the benefits of the Word of Wisdom are defeated.

Frequent bathing should be made habitual.

There should be daily elimination of the waste products within the body.

The full benefit of the Word of Wisdom can be obtained only when the mind is at peace. A correct mental attitude, one of faith, hope and love, is indispensable for full health. That really means that a prerequisite for perfect health is a sound religious philosophy. The Gospel relieves the anxieties of the spirit by answering the deep questions of life, and thereby becomes a factor for good health. Activity in the Church, always unselfish if properly done, likewise helps greatly in the maintenance or restoration of health. The spirit is an ally with the body of man to make life joyous.

Need of the Word of Wisdom. Humanity has need for the warning and help offered by the Word of Wisdom. There are few really healthy people in the world. Too many live with only half their possible energies at their command. There is too much disease, too many colds and hay fevers. There are too many widows. There is too much deception by fraud and lying drugs. There is too much poverty, because money is spent for things injurious to the body, too much suffering in drunkard's homes, too much crime by people sick in mind and body. There are too many broken homes, too many divorces traceable to violation of the law of health. There are too many flabby wills; too little self-conquest. There is not enough prayer. These conditions need not exist; the Lord does not desire them to continue; by obedience to the Word of Wisdom they may be corrected.

Effect on Coming Generations. The test of any regime of life is that the posterity of an individual, as well as the individual himself, shall be sound and healthy. Many persons blessed with a strong inheritance survive their mistakes and live to a high age, but, too often, their children and children's children die in youth or live with poor health. Parents are the keepers of the welfare of the coming generations. The descendants of those who keep the Word of Wisdom in its fullness will be blessed.

Benefits of the Word of Wisdom. Conformity to the Word of Wisdom will help solve many of the most perplexing problems of our age. Disease will largely be overcome. Life will be lengthened and death will rule while life endures. Economic prosperity will follow the direction into useful channels of the vast sums of money now spent for things injurious to health. Cultivation of home gardens on the thousands of vacant neglected spots in every city, would profitably replace night brawls in dress suits or rags. Social happiness will come with the elimination of the poverty, crime and squalour due to drink and drugs. A new mental health will reveal "hidden treasures" of knowledge. There will be means available for the education of all. Appetites are conquered and character developed as men and women use their wills to accept the provisions of the Word of Wisdom as against the temptations of pleasures that end in disaster. Such conquest of self will lead to a surrender

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THURSDAY, OCTOBER 31, 1940

EDITORIAL

The Sabbath Day

LATTER-DAY SAINTS are urged to keep the Sabbath Day holy, and make every effort to attend Sacrament meetings regularly every Sunday to renew their covenants with the Lord and partake of the spirit of worship.

"Remember the Sabbath day to keep it holy."

"For verily this is a day appointed unto you to rest from your labours and to pay thy devotions unto the Most High." —D. and C. 59: 10

Observe that the Lord laboured six days in creating the world and all that in there is, and on the seventh day He rested, which day He sanctified unto Himself. The Sabbath is the day of the Lord. On this day all men should turn to Him; put away the problems and cares of the world and wait upon the Lord to receive of His spirit and of His blessing.

"Thou shalt thank the Lord thy God in all things."

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, THOU SHALT GO TO THE HOUSE OF PRAYER AND OFFER UP THY SACRAMENTS UPON MY HOLY DAY."—D. and C. 59: 7-9.

This is the word, the counsel and the voice of the Lord unto all men, and there is none who will escape just punishment for not giving heed unto them. The rebellious shall be pierced with much sorrow and their sins shall be spoken from the house tops.

Will a true Latter-day Saint break the Sabbath day and fail to keep it holy? Indeed, no. He will rise early; thank his Heavenly Father for the Sabbath day; for the opportunity and pleasure to rest from his daily labours and give his time, his mind and heart to contemplation of things heavenly, things eternal; to take his wife and children to Church. No better example could a child obtain than to see his or her father bow his head in prayer; with heart full of gratitude partake of the Sacrament; to teach the little ones the word of God; to show brotherly love, to feel joy, to shake his brothers and sisters by the hand, with a smile on his face, with joy in his heart, and friendship towards his fellow men that justifies that truly divine appellation—Latter-day Saint.

And mother, she who has toiled all the week to keep the home clean and bright, to cook, to mend, attend to the wants of her little ones, she should not be left behind to cook the dinner when the rest of the family come back from Church and wait to be served at the table by the mother. Father would wisely suggest that the Sunday meal should be cooked on Saturday and everything prepared beforehand, so that mother may participate in her devotions to the Most High on Sunday, and not be made a drudge and urged, tired and worn out, "Why don't you want to come with us to Church tonight," after she has cooked, washed and tidied the house on the Sabbath, and feels no different than any other day of the week.

On this the Lord's day . . . "thou shalt do none other thing, **only let thy food be prepared with singleness of heart**, that thy fasting may be perfect, that thy joy may be full."

Keeping the Sabbath day holy is part of the everlasting covenant you have made with the Lord at the waters of baptism. Failure to observe and keep the Sabbath day is breaking the Lord's covenant. In fact, no Latter-day Saint can remain true to the covenant of the Lord by neglecting to do his duties on the Lord's day.

On the Sabbath, in the true spirit of worship, you come nearer to the Lord than on any other day of the week. "The Sabbath was made for man." On this day your spirit comes within the realm of the spirit of the greatest teacher, the highest, the noblest, the most princely personality that ever lived among men—our Lord and Master, Jesus Christ.

—A. K. Anastasiou.

Seavacuation—Important

In view of the grave dangers prevailing at sea, H.M. Government decided to suspend the functions of the Children's Overseas Reception Board and, after consultation with the United States Committee for the care of European children in New York, the American Committee in London has decided to suspend its activities in sending children to America during the winter months.

The American Committee in London will be kept alive in order that its activities can be resumed as soon as favourable conditions permit. All the parents whose children have been registered with the American Committee through the Mission Office will be notified as soon as conditions permit to resume Seavacuation.

For The British Mission Presidency,
A. K. Anastasiou,
Acting Mission President.

THE WORD OF WISDOM

(Continued from page 759)

to the will of God, which is the ultimate victory, and will enable humanity to attain the higher spiritual reaches of life. Obedience to the Word of Wisdom brings spiritual communion and strength.

Evidence of Inspiration. Throughout these pages fact has crowded upon fact in support of the declaration of Joseph Smith, the Prophet, that the Word of Wisdom was revealed to him from heavenly sources. He would have stood helpless before the problem of human health had he relied on current knowledge or upon his own shrewd guesses. There are statements in the revelation that, in the light of modern knowledge, cannot be explained by any other means than that of inspiration.

Indeed, today, after 107 years, the Word of Wisdom stands as one of the most convincing evidences of the divine inspiration of Joseph Smith, the "Mormon" Prophet.

Finale. The followers of the restored Gospel of Jesus Christ are grateful for the gift of this Law of Health, and offer it to all the world as one means by which full health may be won by all men. The rewards of obedience to this divine law are appealing. Health of body, mental strength, endurance, protection against the devastating scourges of earth, economic security, social welfare, treasures of knowledge, spiritual development and an understanding peace of mind.

Were this law fully kept, a new compelling power for good would arise in earth.

— THE END —

Appreciation From The Forces

THE "Star" is being sent at the present time to some forty of our men serving in the Forces. These include members of the Church from Canada, New Zealand and Australia, as well as many of our own boys. Two Maoris are receiving copies regularly, and we are going to make an attempt to send issues weekly to one of our brethren who is a prisoner of war in Switzerland. We shall be glad to send further copies free to any soldiers (members) who are not receiving the "Star" as yet, if relations will kindly forward addresses to this office. That the "Millennial Star" is appreciated and looked forward to by our Forces' readers there is no doubt, from the letters that frequently come to this office. Here is a selection from some of them. If we are able, by this means, to help and encourage our brethren, it is a great source of satisfaction to us.—Ed.

Gunner George Pitts, who until being called up was serving as a part-time Missionary in the London District, writes:

"May I, as one of the many of our boys who are serving in His Majesty's Forces, forward my thanks for the splendid way we are kept in touch with the wonderful spirit of the Gospel through the medium of the 'Millennial Star.' In these times of chaos and confusion, it is indeed what its name implies, a Star in a world of darkness. . . .

"When I have read it, I pass it on to my friends to read. Already Sergeants and men alike in my Regiment have read it, and they remark how interesting and enlightening it really is. . . . It is with a prayer in my heart that I wish it continued success at all time."

Corporal Fred Neal writes:

"I am writing to say how much I appreciate the 'Star' sent so regularly. . . . I have indeed been protected by the Spirit of God while in Belgium and France and it will be a testimony to me for the rest of my life. . . . I have received a bundle of "Stars" which travelled across France into Belgium, then back to France again, and then home to England."

Gunner R. McConnell writes:

"My sincere thanks for the 'Millennial Star' which I receive every week, and find most interesting to read. . . ."

Corporal L. H. Low, of the Calgary Highlanders, C.A.S.F., writes:

"I wish to express my thanks for the 'Millennial Star' . . . I enjoy the articles in it greatly . . . and find them a great comfort while I am so far from everyone. I know it carries a great work that must go on."

Added Upon

A STORY

By Nephi Anderson

PART FOURTH—SECTION IV.

"IN my Father's house are many mansions. . . . I go to prepare a place for you."—John 14: 2.

TWO men were walking in the grounds surrounding a stately residence on the outskirts of the city.

"This house is being built for a descendant of mine who is yet in mortality. I visit with him frequently, and he has asked me for suggestions as to its construction. I have had much pleasure in giving them. Soon he is to bring a wife into his new home, a dear good girl whom I am pleased to welcome in this way into our family. The workmen have nearly finished their labours and I am devoting some time to the preparation of the grounds. Will you have time to look around with me?"

"I have time today, brother."

"Here you see what I am doing. I am departing somewhat from the usual form of lawn plans, but I want this place to have a special feature. You see, I have led this stream of water around the hill-side and made it fall over this small precipice into this tiny lake. What do you think of it?"

"It is beautiful and unique."

"You see, brother, I have a liking for streams of water. They always please my eye, and their babble and roar is music to my ears. And then, someone else will soon be visiting with me here. I call this my temporary Earth-home; and brother, nothing can be too beautiful for my wife."

His companion looked at him and smiled. The speaker smiled in return. They understood each other.

"Yes, she is coming soon—at any time, now."

They walked into the house and inspected the building. It was no exception to the other houses in the city, as beautiful as gold, silver and precious stones, fine woods, silks, and other fabrics could make it. Most of the rooms were furnished, as if in readiness for occupancy.

"I delight in statuary," was explained to the visitor, "and my wife delights in paintings. You see, I have catered to both our tastes, and especially hers. Those panels are the work of the famous Rene, and this ceiling was painted by the best artist in the city. Here, what do you think of this?"

They paused before a large painting hung in the best light. It showed traces of age, but the colours indicated the hand of a master. It represented a scene where grandeur and beauty mingle; in the distance, blue hills; nearer, they become darker and pine clad; in the foreground loomed a rocky ledge; encircled by the hills, lay a lake, around whose shores were farms

and farm houses with red roofs; and in the foreground of the lake was an island.

"A fine picture," said the visitor, "and an old one."

"It is a scene in old-time Norway, by one of Europe's best painters. Here is another. This is new, hardly dry, in fact. You observe that there are no pines on those hills. The farm house and the orchard in the foreground are as natural as life. She will recognize them at once."

They passed out.

"I have not had time to collect much in the way of statuary. I work a little at that art myself. Here is an unfinished piece, a model for a fountain."

They sat on a bench within sight of the falling water.

"Tell me about your family."

"I have a wife and four children yet in the spirit world. It is not long as we count time since I left them, and they are soon to follow; but I am impatient, I think. Oh, but she is a good woman, brother, good and true and beautiful; and my children are noble ones—two boys and two girls—even if one has been wayward. He will come back in time. Yes, my wife first taught me the knowledge of God, in the second estate, and opened to me the beauties of our Father's great plan. I had fallen low, and was in danger of going lower, when she came—God sent her—and with her pure, strong hand drew me up from the mire, God bless her." And the speaker smiled at the splashing waters.

"Then in earth-life I left them so suddenly, and she struggled on to the end. It was all for the best—we know that now. I had a work to do in the spirit world, and God called me to it. I did it, and was accepted of the Master. We all met in the spirit world, and there continued our labours of love for the glory of God and the salvation of His children. Then my time came to pass through the resurrection, and here I am Hark, what is that? Someone is calling."

They listened. From the house came a voice, a low, sweet voice, calling.

"Brother, I must go," said he who had been talking." Someone calls my name."

He disappeared hurriedly within the doorway; and the visitor went on his way.

SECTION V.

"AND God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

"He that overcometh shall inherit all things; and I will be his God and he shall be my son."—Rev. 21: 4-7.

A SOUND, a whispered word echoes through the air and enters the ear. It touches the chords and finds them tuned to its own harmony. It plays tenderly on responsive strings, and what an awakening is within that soul! What rapture in the blending, what delight in the union! From it is born a joy of the heavenly world.

A sight, a glimpse of a form—a certain form or face; the rays of light entering the eye meet with something keenly sympathetic, and the soul leaps in ecstasy.

A touch, a gentle pressure of the hand; the union is complete.

What was that voice that reached him—a voice love-laden, full to overflowing from the regions of the past? Ah, what sweetness courses through his veins, what joy leaps in his heart!

Within, he sees her. She stands in the middle of the room, with her eyes upon the open door. She does not move. Her beautiful robe of shining white clings about her form or falls in graceful folds to the floor. Her hair, light as of old, now glistens like silken threads. Her face shines with the indescribable glow of immortality.

She sees her husband. She raises her arms, and takes a step forward. She smiles—such a smile!

"Homan—Rupert."

"Delsa—Signe."

He takes her in his arms. He kisses her and holds her to his breast. . . . . .

Presently strains of music came from another room. He listened as if surprised, but she looked up into her husband's eyes and smiled. The music ceased and a little girl appeared in the doorway.

"May I come in?" she asked.

(To be continued)

★

100 YEARS AGO

From the Minutes of General Conference in Carpenters Hall, Manchester, October 6th, 1840:

ELDER YOUNG then addressed the meeting on the propriety of establishing a Fund for the support and clothing of such members as may from time to time be called out to labour in the vineyard, and whose circumstances may require that their necessities be administered unto.

The President afterwards addressed the meeting on the same subject, and pointed out the difference between preaching for money, and the Elders having their necessities ministered unto, while they are called to labour, "without taking thought for the morrow."

Elder Richards followed on the same subject, also Elder Kimball; after which Elder Young moved, that wherever a branch of the Church be established, two members be appointed to receive the weekly voluntary contributions of the members, for promoting the spread of the Gospel, and the same to be disposed of by the vote of the Church. . . .

"THE ABUNDANT LIFE"

(Continued from page 756)

above all else. Howsoever many things a man may have gathered about him, he normally would give all of them when life is threatened if, by the exchange, he could procure an extension of it. Life, he soon comes to sense, is all there is of him. Without that he is but a lump of clay, and all these other things without meaning and useless. In very truth the projection of it beyond the grave, the assuring it there of endless duration—eternal life—is the greatest gift of God to man.

The alternative is oblivion. The sinking with death into nothingness—the end. Extinction. The irremediable severance of all the fond associations of a life time. The abrupt cutting off and non-revivable termination, so far as concerns the individual, of all the fine intelligence and acquisitions of knowledge born of a lifetime of industry, toil and struggle and yearning and soul-striving. The smothering in the black darkness of unending night of all the hopes and aspirations which have guided man in his struggles upward to higher planes. The withering up by the blight of death of the qualities of kindliness, gentleness, forbearance, mercy, tenderness and love, which have grown and flowered in him through his practice of those virtues in association with his fellows.

No one, I suspect, likes to contemplate for himself so uninviting and uninspiring and wasteful an exit from life. Rather do we turn to the bright hope held out to us in the promise of Jesus:

> There is no man that hath left house, or parents, or brethren, or wife, or children for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting,

In the way to that goal lies "the abundant life."

★

DEATHS

STRAWSON—After a long illness Sister Irene Strawson of the Nottingham Branch passed away at her home September 25th. Burial service was held at the home under the direction of District President George E. Gent, at which Brother A. E. Higgins was the speaker, on September 28th. Interment took place at the Bulwell Cemetery and a memorial service conducted by Branch President Wilford J. Robinson was held at the branch hall on Sunday, September 29th.

GRATTON — Brother Samuel Gratton of the Sheffield Branch passed away at his home on Saturday, October 5th, after much illness. Burial service was conducted by District President George H. Bailey on Wednesday, October 9th, at the Sheffield Branch Chapel. The interment took place at the Woodhouse Cemetery and the grave was dedicated by President Bailey.

★

PERSONAL

WRIGHT—To Brother and Sister Scott Wright, of North London Branch, London District, a daughter, on Thursday, October 10th.

DOINGS IN THE DISTRICTS

Irish

Annual Harvest Thanksgiving Service was held in the Belfast Branch on Sunday, October 13th, under the direction of the Relief Society. A splendid programme was rendered in keeping with the occasion including some excellent part singing by the Relief Society Sisters. The following evening a sale of the harvest offerings was held in the branch hall, the proceeds being devoted to the Relief Society funds.

London

Brother Alan Ernest Osborne was baptized into the Church by District President W. O. Chipping on October 13th, at the South London Branch Chapel. Confirmation took place the same day under the hands of President Anastasiou.

Norwich

At services held in the Norwich Branch Chapel Sunday, October 10th, under the direction of District President Frank R. Coleby, Brothers William Edward Drew and Thomas George Wilson were ordained to the office of Elders in the Melchezidek Priesthood by President Coleby and President Alfred Woodhouse (of the Norwich Branch) respectively.

Nottingham

A combined Conference of the Leicester and Loughborough Branches was held at Leicester on Sunday, October 13th. Children contributed largely to the excellent programme, which was also enhanced by an anthem rendered by the Leicester Branch choir. Speakers were District President George E. Gent and Brother Frank Wheatley. There were nearly fifty Saints and friends present at the afternoon session.

★

RELIEF SOCIETY LETTER

(Continued from page 757)

We do not want you to feel alone. We would have you feel our loving arms around you and we would that you could hear the prayers which ascend daily for your protection. We would remind you, too, that so long as there are hearts which yearn for Him and knees which bend to acknowledge His hand, you can never be alone. Let not the efforts of those who have served you be lost, but rather bend every effort to maintain things as they have been, so that in the future to come there will be a foundation upon which to proceed forward again. Know that we love you and that we pray for you. Know also that we stand ready to assist you whenever you may call upon us. We hope the magazine will be of help to you and a guide in your work.

With love and hearty good wishes to you personally and to all the dear sisters of Britain, I am,

Very sincerely yours,

(Signed) AMY BROWN LYMAN,
General President, Relief Society.

★

. . . AND FINALLY, A LITTLE HUMOUR.

The teacher was correcting a boy who had said: "I ain't going there."

"That's not the way to talk. Listen: I am not going there; he is not going there; we are not going there; you are not going there; they are not going there. Do you understand?"

"Yes, Miss. There ain't nobody going there."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Ch'bers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
off North Place,
Cheltenham.

Clayton:
Central Hall.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S. Hall,
back of 13, Church St.

Halifax:
L. D. S. Hall,
35, Brinton Terrace,
off Hansen Lane.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
L. and Y. Station.

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